

Stanton, Benjamin F.
From: Florida, N.Y.
Last residence: Syracuse, N.Y.

Records show one
Benjamin F. Stanton
Pvt. in Capt. Denison Noyes' Co.,
30th Regt. (Randall's) Conn. Militia

Commencement of service: Aug. 9, 1814
Expiration of service: Aug. 27, 1814

Stanton, Benjamin Franklin

1811.

1. The Apostolic Commission: A Sermon delivered ~~ed~~ at the ordination of Daniel L. Carroll, at Litchfield, Conn., 1827. no
2. A Sermon on the National Fast occasioned by the death of General Harrison, 1841. no
3. Selection of his mss. Sermons pub. in 1848. in duodecimo vol., with a Preface by Rev. P.D. Oakley, containing brief notices of his life. no

CLASS OF 1811

BENJAMIN F. STANTON

The pulpit remained vacant (First Presbyterian Church of Hudson, N. Y.) until Jan. 8, 1816, when Rev. Benjamin F. Stanton was installed pastor. Mr. Stanton's pastorate constituted a marked period in the early history of the church. His sermons were regarded the most eloquent that were delivered from the pulpit of the old church, and produced most powerful effects on the large audiences that crowded the edifice to hear them. ---On the 20th day of April, 1824, Mr. Stanton asked the presbytery of Columbia for a dissolution of his pastoral relations on account of his continued ill health. His request was reluctantly acquiesced in by the commissioners appointed by the church.

History of Columbia Co., N. Y. p. 183
Everts & Ensign
Philadelphia 1878.

CLASS OF 1811

BENJAMIN FRANKLIN STANTON

Born February 12, 1789 at Stonington, Conn. He was graduated at Union College in 1811, and Princeton Theological Seminary in 1815; licensed to preach by the New Brunswick Presbytery in April, 1815; ordained pastor of the Presbyterian church in Hudson, N. Y., November 12, 1815.

In 1825 his health failed; he resigned and served the Bethlehem (Conn.) Congregational church until 1829, when he went to Virginia and preached in Hanover until 1842. At different times he delivered lectures before the students and faculties of Union Theological Seminary in New York and Hampden-Sidney College in Virginia. He was a vigorous writer, a close thinker and an impressive preacher.

He died in Tuscaloosa, Alabama, November 18, 1843.

He married (1) Martha B. Rodgers, November 24, 1815. She died June 18, 1822, and he then married Charlotte Jenkins.

Issue

1. Thomas Baldwin born 1820 in Hudson, N. Y., and is now living at 31 Chambers St., New York City.

FROM A Record, Genealogical, Biographical & Statistical
of Thomas Stanton of Connecticut p. 247
William A. Stanton
Joel Munsell's Sons
Albany, 1891.

1811

A sketch of the life of BENJAMIN F. STANTON appears in the Annals of the American Pulpit, Vol 4.

*Stanton, Benjamin Franklin—b. Stonington, Conn., Feb. 12, 1789; U. C., 1811; (2+); miss. 6 mos.; ord. Pby. Columbia, Nov. 12, '15; p. Hudson, N. Y., '15-24; p. Cong. ch. Bethlehem, Ct., '25-29; p. Hanover ch., Prince Edward Co., Va., '29-42; d. Syracuse, N. Y., Nov. 18, 1843. *Princeton Theol. cat.*
1812-13

Rev. BENJAMIN F. STANTON, A.M., 1811, a resident of Florida, was a member of the Philomathean Society. (He died in 1843.)

Philomathean Catalogue 1830.

BENJAMIN FRANKLIN STANTON.*

1815—1843.

BENJAMIN FRANKLIN STANTON, a son of Nathan and Anna Stanton, was born at Stonington, Conn., February 12, 1789. When he was five years old, his father, who was a respectable farmer, removed with his family to Florida, Montgomery County, N. Y.; and here this son spent several of his early years, chiefly in attending school. In due time he entered Union College, where he graduated, an excellent scholar, in 1811. On leaving College, he commenced the study of Law at Johnstown, N. Y., under the Hon. Daniel Cady,—intending to make that his profession; but, in consequence of a change in his views and feelings on the subject of religion, he resolved to direct his attention to the ministry. He accordingly repaired to the private seminary of the Rev. Dr. Banks, a distinguished Hebrew scholar, and spent some months under his instruction. Late in 1812, he commenced his regular course of theological study in the Seminary at Princeton, and was licensed to preach by the Presbytery of New Brunswick, at Trenton, in April, 1815.

Having spent a short time in missionary labour in the Western part of the State of New York, he accepted a call from the Presbyterian Church in Hudson, then vacant by the removal of the Rev. John Chester to Albany, and was ordained and installed as its Pastor, by the Presbytery of Columbia, November 12, 1815. Here he continued a highly respectable and useful preacher and pastor about nine years,—during which time a hundred and eighty-one were added to his church upon a profession of their faith. There were two revivals under his ministry here,—one in 1817, and a yet more extensive and powerful one in 1820–21. He resigned his charge, on account of ill health, on the 20th of April, 1824.

After leaving Hudson, he spent eighteen months in travelling in the Southern States for the benefit of his health. Not long after his return, in 1825, he became Pastor of the Congregational Church in Bethlem, Conn. In 1829, owing to continued and increasing ill health, he again resigned his pastoral charge. After this, he supplied Dr. Wilson's pulpit in Philadelphia for some time, and then went to Bridgeport, Conn., where he preached as a stated supply for a few months. While there, he received a call from the Church which he was supplying, and about the same time, another from the Hanover Church, Prince Edward County, Va.; and the state of his health decided him in favour of the latter. He accordingly removed to Virginia in May, 1829, and preached to the Hanover Church,—acting most of the time as its Pastor,—until the year 1842. After the death of the Rev. Dr. John H. Rice, Professor in the Union Theological Seminary, he delivered a course of Lectures on Theology to the students of the Seminary, in Dr. Rice's place; and afterwards, during a vacancy in the Presidency of Hampden Sidney College, occasioned by the death of Mr. Cushing,† he delivered Lectures to the Senior class in the College.

* MSS. from his family, Rev. H. R. Weed, D. D., and Rev. M. S. Goodale, D. D.—Preface to his Sermons.

† JONATHAN PETER CUSHING was born at Rochester, N. H., March 12, 1793; was fitted for College at the Exeter Phillips Academy; entered Junior at Dartmouth in 1815, and graduated in 1817; went to Virginia and became connected with Hampden Sidney College, first as a Tutor, then as a Professor, and, after the death of Dr. Hoge in 1820, as President—in which office he continued till the close of his life, April 25, 1835. He adorned every relation which he sustained.

in the most holy faith. He was greatly honoured of the Head of the Church, especially in gathering the dispersed of Zion, and in assisting and strengthening them to build houses for public worship. I have myself heard him say that he had been instrumental in the erection of no less than twelve substantial church edifices.

Dr. Cater was peculiarly devoted, in his ministrations, to the spiritual welfare of the poor slaves. Many of this class were, through his faithful labours, in a judgment of charity, delivered from the thralldom of Satan, and made free men in Christ. In his ability to reach the minds and the hearts of this class of people, I think he exceeded all the preachers whom I have ever known. He could enchain their attention, and move upon their affections, with equal ease; and, as he stood proclaiming, by the hour, with the most charming simplicity, and yet the most intense earnestness, the precious truths of the Gospel, you might mark the effect of his message, often, in the flowing tears, and smothered sobs, of the sable multitude who sat around him. I think he delighted in this part of his work above any other—neither heat nor cold, neither bodily exhaustion nor even ill health, provided it did not absolutely confine him, could keep him from it. I doubt not that many sons and daughters of Ethiopia have already recognised him in Heaven as the instrument of their salvation.

It cannot be denied that Dr. Cater's efficiency as a minister was somewhat diminished by the necessity that was laid upon him, in order to meet the claims of a family, to devote a portion of his time to the business of teaching. Though he received by inheritance considerable property, yet, amidst his varied and self-denying duties, and with his ill-required services as a Christian minister, it was nearly or quite exhausted; and it was then, and not till then, that he consented to divide his labours between the church and the school-room. His attainments as a scholar were highly respectable, and his efforts as a teacher not without a good measure of success; but he felt that his great work was that of a minister of the Gospel, and deeply regretted the necessity of being obliged even temporarily to engage in another calling, however important and useful.

Dr. Cater has left a large circle of friends, both in South Carolina and in Alabama, to lament his loss. Wherever he lived and laboured, there are many ready to witness to the excellence of his character, and the fidelity and efficiency of his ministrations.

I am, my dear Sir, with great regard,
Very truly yours,

R. H. CHAPMAN.

In 1842, he received a call to the Presbyterian Church at Tuscaloosa, Ala., which, however, he did not accept, though he preached there seven months as a supply. He then returned to the North, and died at the house of his brother-in-law, Mr. Robert Gere, in Syracuse, N. Y., on the 18th of November, 1843. His disease was pulmonary consumption terminating in dropsy. Though very feeble, he walked about the house, until he was seized with a violent paroxysm of pain, that terminated his life in about an hour. He was perfectly aware of his situation, and gave his parting blessing to the friends who were around him.

Mr. Stanton published a Sermon entitled "The Apostolic Commission," delivered at the ordination of Daniel L. Carroll, at Litchfield, Conn., 1827; and a Sermon on the National Fast occasioned by the death of General Harrison, 1841. In 1848, a selection from his manuscript Sermons was published, in a duodecimo volume, with a Preface by the Rev. P. D. Oakley, containing brief notices of his life.

In 1815, Mr. Stanton was married to Martha B. Rodgers of Schenectady, N. Y. She died in June, 1823, having been the mother of one son, who did not survive infancy. Shortly after he went to Bethlehem, he was married a second time to Charlotte, daughter of Thomas Jenkins, of Hudson, N. Y. By this marriage he had one son. His widow was afterwards married to, and is now (1857) the wife of, the Rev. Andrew Hart, of Charlotte Court House, Va.

FROM THE REV. HENRY R. WEED, D. D. Union 1812

WHEELING, Va. May 1, 1857.

Rev. and dear Brother: My acquaintance with the Rev. B. F. Stanton, concerning whom you ask for my recollections, commenced at Union College in 1809. I was afterwards, together with Halsey A. Wood,* associated with him for some months in the study of Hebrew under the Rev. Dr. Banks; and at a later period still, we were fellow-students in the Theological Seminary at Princeton; and were both licensed to preach, by the same Presbytery, at the same time. I believe I may safely say that I had a longer and more intimate acquaintance with him than any man now living can claim.

In College Mr. Stanton stood high in his class, was a general favourite of the students, and was especially distinguished as a belles-lettres scholar and a writer. This same distinction also he retained while he was a student in the Theological Seminary.

He had a vein of keen wit, which he sometimes brought into exercise with no small effect. An instance now occurs to me, pertaining to the period of his reading Law; and I will state it as adapted to give some idea of his character at that time. He was in politics strongly opposed to the administration in the war of 1812 with Great Britain, and to the antecedent measures of our government that led to it. The spirit of the political parties at that time ran very high. In one

* HALSEY A. WOOD was born September 7, 1798, in Ballston, Saratoga County, N. Y. He was graduated at Union College in 1812, and was a member of the first class that passed through the Theological Seminary at Princeton. He was settled as Pastor of the Presbyterian Church in Amsterdam, in the spring of 1816, and died on the 26th of November, 1825, in the thirty-third year of his age. He was a man of fine personal bearing, of an eminently genial spirit, of a vigorous and discriminating mind, of admirable social qualities, and of eminent devotedness to his work as a minister of the Gospel. He was greatly blessed in his labours, as is proved by the fact that he received in a single year a hundred and thirty to the communion of his church. The Rev. Dr. Goodale who is now (1857) Pastor of the same church of which he had the charge, says of him—"Though he has now been dead more than thirty years, he lives in the memory of those who enjoyed his ministry, with a vividness which shows that he was capable of making a strong impression."

of the country towns West of Schenectady, a young man of no power of dis-crimination, who had been his class mate in College, and had received his degree *speciâi gratia*, but who had sufficient vanity, and withal a good voice, "sed vox preterea nihil," was invited to deliver a speech before a Democratic meeting; and knowing that Mr. Stanton had sometimes written speeches for students in Col-lege, called on him for aid to success in the party which he had adopted. Mr. Stanton, knowing that the vanity of the young man would secure him against a betrayal, accordingly wrote him a speech replete with the keenest irony and satire against the administration, and then, at the appointed time, went into the Democratic crowd to hear his young friend denounce his own principles and party. All were surprised at the ability of the youth, but chagrined at his opposition to the cause which they had brought him out to defend. Stanton alone enjoyed the occasion, and went home convulsed with laughter at the suc-cess of the joke.

In a higher sense than Pope probably ever conceived in characterizing his "noblest work of God," Mr. Stanton was eminently a man of truth and honesty. Always without guile, he was unmistakable in his meaning, and uncovered in his character. He could not practise deceit or artifice. Various afflictions and long bodily sufferings sometimes gave him an air of moroseness and acrimony; but those acquainted with his inner life knew him to be humble and cheerful in his feelings, kind and benevolent in his dispositions, and warm and faithful in his friendships.

In seeking conviction of truth or duty, he was docile as a child; but once con-vinced, he was inflexible as granite; and had the British statesman known his like, he never could have said without exception—"Every man has his price." In his Theology he was a very Calvin; in the fearlessness of his ministrations, a very Knox. Salvation by grace, in the most extensive sense of the phrase, was his strong tower, both as a man and a minister. Naturally inclined to be rather sarcastic, his style sometimes seemed to have a tooth of venom, and it stung like an adder. In declaiming against sin in high places, and against fashionable vices, he was occasionally facetiously caustic, but oftener solemn as the judg-ment, and terrible as the retribution. He had no tolerance for brainless arro-gance and impudent folly; and wo to the wretched subjects who stood under the scathing fire of his pulpit artillery.

He was a close thinker, a strong writer, and but for some unhappy intona-tions and modulations of voice, resulting from an enfeebled state of health, would have been one of the most impressive preachers in our whole Church. He was never dull, and always secured the undivided attention of his hearers. His dis-courses were sometimes highly impassioned, and often contained paragraphs of the highest order of eloquence. His health was always feeble; and for twenty years he was dying, and knew that he was dying, of consumption. Still he never ceased to preach, while he had strength to stand in the pulpit. In a word, he was an earnest, faithful, "painful," and successful minister of Jesus Christ.

Very truly yours,

H. R. WEED.

FROM THE HON. BENJAMIN F. BUTLER, LL. D.

New York, May 15, 1857.

My dear Sir: My recollections of Rev. B. F. Stanton relate only to the early part of his ministry.

I was never one of his parishioners; but in 1815 I heard him preach, in the pulpit of the Rev. Dr. Neill, at Albany, one of his first sermons. I was struck by the simplicity and clearness of his style, and the impressive character of his

eloquence. I next heard of him as called to the pastoral charge of the Presby-terian Church in Hudson, N. Y. During his eight or nine years ministry there, I frequently visited that place, and on such occasions commonly heard him preach. For the first two or three years of this period, Mr. Stanton, with his wife, boarded in a family with which I became connected by marriage. While he resided in this family, I was often brought into his company, and had more than ordinary opportunities of becoming personally acquainted with him.

After he left Hudson, I seldom saw him, and heard him preach only once. This was in the last year of his life, in the pulpit of the Rev. Dr. Skinner, in this city. The effects of the protracted disease of which he soon afterwards died, were then very apparent in his enfeebled voice and manner, and though his ser-mon was marked by the methodical exactness and the weighty thoughts of his better days, I was not surprised to learn that few of those before whom he then for the first time appeared, suspected that they had been listening to one, on whose lips intelligent congregations had often hung with solemn and breathless interest.

It is only of Mr. Stanton in the earlier part of his professional career, that I am capable of speaking, and I proceed to describe him to you, as I then knew him, both as a man and a minister.

His natural abilities were good, and he laboured to improve them by the faithful use of all the opportunities of instruction which came within his reach. He was fond of knowledge in the general; but, after choosing the profession of a clergyman, he made all his studies tributary to his proficiency and usefulness in this calling, and especially in that part of it, which he thought its chief diffi-culty and importance, as to demand and deserve the entire consecration of his highest powers. This sentiment was deeply wrought in his mind; it gave direction and tone to his whole character and history. So to preach Christ crucified as to bring men to repent and believe the Gospel, he thought the noblest and most arduous of all employments; and he therefore gave to it his whole heart and intellect. He was not merely a diligent student of the Scriptures and of Systematic Theology, but of the laws of the human mind and the principles of rhetoric and elocution, as connected with the art of preaching.

I mention as illustrative of his carefulness as a student, that, on one occasion, when conversing with him on some topic connected with the evidences of Chris-tianity, he referred to Lord Littleton's "Observations on the conversion and apostleship of St. Paul" as what had seemed to him a well reasoned and unanswerable argument, from a single and comparatively minor point of view, in defence of the Christian Revelation. On learning that I had not seen the work, and after saying that it was not in his collection, he read to me, from a manu-script note book, kept by him when in the Theological Seminary, a very full analysis of the propositions advanced by the writer, and of the reasoning by which they were maintained.

Mr. Stanton's temper was uniformly serious. In his manners he was always grave, and except with persons well known to him, reserved and taciturn. With such persons he conversed freely and with cheerfulness; but though he knew how "to answer every man," and often seasoned his speech with "salt,"—attic as well as apostolic—he was generally sparing—too sparing, as his friends often thought—of his words, and never allowed himself to take part with the great Apostle, that foolish talking and jesting were not "convenient," in any disciple of Christ—least of all in one of his ministers.

His views of his profession and the course of study to which they led, along with the practice of committing his sermons to memory, after first writing them out at large—a practice which he followed until near the end of his residence

in Hudson, when his failing health compelled him to abandon it—necessarily induced, and soon confirmed him in, a very retired way of life. His ability and success as a preacher were promoted by his studious and contemplative habits; but they allowed him little time for mingling in general society, and they hindered the cultivation, and, perhaps, to himself as well as to others, lessened the usefulness of his social powers.

The natural seriousness of his temper and manners was, doubtless, somewhat increased by the infirm condition of his health, and by his habits of seclusion. But it was owing, in a still greater measure, to his solemn views of human life and of his own personal and professional responsibilities and duties. He was, however, entirely free from any affected stiffness or precision; his sobriety was the simple expression of his real feelings; and it was adorned by such meekness and courtesy, as to inspire all who knew him with reverence and esteem for himself and for his office. It should be added that he was one of the most modest and unambitious of men. His ideal of the Christian and of the Minister of the Gospel was a very high one; and he therefore held in very moderate esteem his own gifts and attainments,—had a great aversion to notoriety, and, except at the plain call of duty, was reluctant to appear before the public.

Mr. Stanton possessed some opposing traits of character not often found in the same individual, by which his public ministrations were, in some points, singularly different from what would have been expected by those who only knew him in private life. He, who, in his study or in social intercourse, was so quiet and retiring, became, in the pulpit, always earnest, emphatic and courageous; not unfrequently impassioned and vehement—as often, perhaps, “a son of thunder” as “a son of consolation.” It is not easy—for me at least—to give to those who never knew him, a just idea of this side of his character; but some notion of it will, I hope, be gained by those who may read what I have yet to say of him.

In his theological views, Mr. Stanton conformed, *ex animo*, to the standards of the Presbyterian Church as expounded at Princeton; and he was always open and explicit in expressing them. Doctrinal preaching, as I have reason to believe, formed a large part of his instructions from the pulpit, while at Hudson. And when, in 1843, I heard him for the last time, it was easy to perceive that his sentiments, in the particular referred to, had undergone no change. In this I was not disappointed; for among the leading traits of his character were a marked decision and independence of mind, and an uncompromising boldness in the utterance of what he deemed the truth. He was slow and cautious in the formation of his opinions—once formed they were settled and inflexible. He was equally faithful in enforcing the practical duties of the Christian life; always inculcating, in their strictness, the moral precepts of the New Testament, and often drawing from the book of Proverbs, such themes of remonstrance or reproof as he thought were demanded by the sins or follies of the day.

He had no passion for polemics or public controversy. He esteemed it, however, a part of his duty, to declare, in the course of his ministry, the system of doctrine and of discipline set forth in the standards of his Church; and when its ministry and forms were publicly questioned in a neighbouring pulpit, he, as publicly, defended them in his own. In another case, the immediate effects, on the temporal interests of Mr. Stanton and his congregation, of this feature of his character, were quite serious. It deserves to be mentioned because it well illustrates the earnestness of his convictions, and the fidelity with which, irrespective of personal consequences, he performed the duties they imposed.

On becoming acquainted with his congregation, he soon found that several of the most wealthy and influential individuals belonging to it, had adopted the

views of the Universalists, either absolutely, or in some modified form. Thinking these opinions unscriptural and dangerous, he gave no quarter to them in his teachings. The result was, that several families of his congregation left him, and by their own means and those of persons sympathizing with them, soon erected a house of worship, and established in it a preacher of their own persuasion. This circumstance, however, for the sake of the parties themselves, it may have been regretted by Mr. Stanton, and though for a time, it somewhat crippled the pecuniary ability of his people, only stimulated him to the more earnest and faithful discharge of his ministry among those who remained; and its fruits, in the growth and vitality of the Church, were afterwards even more abundant than they had previously been.

Mr. Stanton, at the period to which my sketch relates, possessed many of the requisites of pulpit oratory. In person, he was tall and well formed; a slight but not ungraceful stoop gave to his carriage an air of impressive meekness, without impairing its simple dignity; he had a high, broad and overhanging forehead; a countenance and eye readily expressing the various emotions of his soul; and a complexion not pale, but yet exhibiting traces of delicate health and of exhausting study. His voice, though not strong, was clear and flexible, and by long and diligent practice he had attained to great perfection in its management.

His behaviour in the pulpit was marked by a peculiar solemnity and reverence. The air and manner in which he entered it, plainly showed to the eye and conscience of his people, that their minister had come into the house of God, feeling that it was, indeed, a high and holy place. With the first utterances of his voice, the congregation caught the same sentiment, and retained it until the service was concluded.

His sermon, being perfectly committed to memory and thoroughly studied, was delivered without the help of note or memorandum, and accompanied, throughout, by appropriate attitudes, intonations, emphasis, and gesture. His action was premeditated; but it was yet so judiciously adapted to the different parts of his discourse, that you gave yourself up to the impression that each sentence, with its accompanying tone and gesture, was the spontaneous utterance of the moment—coming, warm and fresh, from a mind and heart big with the momentous themes on which you were addressed. So, in spirit, it truly was; and, so no doubt, as to single sentences, rushing unbidden to his lips, it must oftentimes have been. But he never allowed himself to depend on any such inspiration; he conscientiously devoted himself to the study of his written sermon, with a view to its most appropriate and effective delivery; and while he had health and strength to adhere to this course of preparation, his labour was well repaid by its results. Few men, by the mere manner in which they spoke, could give greater effect to language.

The state of Mr. Stanton's health, while undergoing these heavy demands on his strength, compelled him to limit his sermons to at most thirty or thirty-five minutes' length. This made brevity and condensation an important and habitual study; and accordingly his style was marked by a terse and sententious mode of expression. This characteristic it always retained; but, after adopting a less laborious and exhausting method of preparation and delivery, he did not confine himself to the limit above mentioned.

In stating the subject and plan of his discourse, his manner was simple, plain and distinct: but he always began in a tone so low, as to require, from all who desired to hear him, very close attention. This habit was, doubtless, in part, the result of physical organization and bodily weakness; but to some extent, also, it was the result of system. A monotonous tone and manner, in a public speaker, he thought exceedingly faulty; and among the elements of an impressive delivery, he gave the first place to suitable and diversified intonations and

His intellectual character was distinguished chiefly by power of conception, and a corresponding power of expression. I have scarcely ever known a person who could say so forcible things in so forcible a way. I cannot say that he was distinguished for logical acumen, or for consecutive argumentation, nor yet for the coruscations of a brilliant fancy; but for things that would make a deep impression and gain a permanent lodgement in the memory, and that would be thought of and talked about long after they were uttered, you might, I think, assign to him a rank among the very first men of his day.

But I am anticipating my account of him as a preacher. He had an admirable tact at securing the attention of his audience at the outset. He would utter the first few sentences in so low a tone as to give an impression of great bodily feebleness, and to enlist the sympathy of his audience, and make them more than willing to lend their whole attention, that he might not be taxed for too great an effort. But in the progress of his discourse, as his mind became excited, his voice waxed strong and loud, his delivery became impassioned, and his intonations effective, in the highest degree. I remember one remarkable instance of the effect produced by his manner, of which, however, it is impossible for me to convey to you any adequate idea on paper. Numbers of families in that part of Virginia were abandoning their lands, instead of reclaiming them by due cultivation, and removing into the far distant West or Southwest, in the hope of thereby making their fortunes. Mr. Stanton was deeply impressed with the folly of thus sacrificing the means of intellectual, moral and religious improvement, at the uncertain shrine of Mammon, and he came forth with a phillipic against it, that was perfectly overwhelming. After a somewhat protracted course of scathing remark, exposing what he regarded the infatuation and criminality of the persons concerned, he said, "My only wonder is that God Almighty will permit such people to live *any where* on his footstool." There was a degree, not only of reprobation, but of absolute contempt, conveyed both in the matter and in the manner, which I scarcely remember ever to have seen equalled.

Mr. Stanton's preaching was decidedly of an evangelical cast, yet in his last years it became, in no inconsiderable degree, controversial. It received its hue, in a great measure, from the lamentable controversy in which he felt so deep an interest, in the Presbyterian Church. His sermons, for the pulpit, as far as I know, were always written out, but they were read with an air of freedom that was not found fault with, even in Virginia. He had good extemporaneous powers, and in a deliberative body, was an earnest, effective, and sometimes to his opponents, a terrible debater.

Mr. Stanton accomplished the objects of the ministry, rather by his efforts in public, than by mingling extensively with his people in private. It is not improbable that he would have performed much more of pastoral duty than he did, but for his uninterrupted ill health, which operated greatly to depress his energies.

Mr. Stanton was always, as far as I know, held in high esteem by his brethren in the ministry, wherever he resided. All felt that he had a commanding intellect, and an honest purpose to serve his Master, while some things which might have appeared as defects, were regarded as fairly attributable to that inveterate and depressing disease of which he was long the subject, and to which he was finally a victim.

Very truly yours,

D. L. CARROLL.

Benjamin Franklin Stanton - 1811
A/B

Benjamin Franklin Stanton ^{H.B.}
1811